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ST. LOUIS, THURSDAY, APRIL 5, 1860.

\$2 A YEAR, IN ADVANCE.

Theological.

Sermon.

this description.

r commiseration? Are they the only per- from early youth. ons who shall miss salvation? Does the ackling on of armor entitle a man to the sumed the truth of his religion, and that his naracter of real bravery, so much as fight- principle object was to guard his followers,

he terms of discipleship? hould be persecuted, and hated of all men.

would seem, at first view, that they were is the sum: Man was lost; Christ has come to rather exaggerated, than diminished. 'Others," says St. Paul, "had trials of cruel agent. Christ has laid the foundation, and bonds and imprisonment; they were stoned; tower of salvation. they were sawn asunder; were tempted; were slain with the sword; they wandered about in sheep skins and goat skins; being desti deserts, and in mountains, and in dens and

out of sight. aright, in time of persecution and conflict, of the religion which you profess. we fall away. Our Lord, in the words of In leaving the world, you will irritate its our text, intimates that it is necessary for spirit, and it will load you with reproach; Holy Ghost, into the spiritual Church.

nances of some to brighten? My ears have | shall be those of his own household." This been unused, says one, to hear anything seems strange; but it is impossible that it For which of you, intending to build a tower, from our present speaker, so congenial with should be otherwise, unless all embrace relies to not down first, and counteth the cost, whether have sufficient to finish it? Lest haply, after he my own views. I have no notion of seeing gion: for those who do not, will suffer their h laid the foundation, and is not able to finish it, persons too precipitate in religious pursuits. enmity to show itself either in anger or ridithat behold it begin to mock him, saying, This began to build, and was not able to finish."

If I begin a religious course, I think I shall cule. hold out to the end. To such an one I | Again, in counting the cost, it will be well think it may be assumed as a truth, would offer my own opinion. Although, to remember, that it will cost you your selfyond all possibility of successful con- like you, I love to see persons count the will. The word of God effects but little, till diction, that there is no pursuit of life cost, I yet deem it extremely unsafe for them it casts down imaginations, and every high ial in importance to that of the to take up too much time about it. And so thing that exalteth itself against the knowlvation of the soul. He who was God, as thought Joshua; for when some of the Isra- edge of Christ. Like him who sustained the of Satan, invented by the impious, seconded as man, and possessed of infinite wis- elites seemed dilatory in perfecting the deci- agony in the garden, your temper must be m, while on earth, asked, "What it should sion of their minds, he chided with them for expressed in these words: "Nevertheless, ofit a man, if he should gain the whole their delay, where so many circumstances not my will, but thine be done." Ah! my orld, and lose his own soul?". There is no conspired to accelerate the reclaiming. How brethren, here you will find a struggle. In swer recorded to this question : indeed, an much time, my brethren, is necessary to en- addition to this, you will have to apply your swer was not necessary, for it admits but able a man to form an opinion on the subject selves to the duties of religion, redeeming and the Roman Court. If you tell them one. All men, who think at all, must of religion? I have asked this question, but the time, and working out your salvation ink alike on this subject. Tell me, then, I think it does not admit of a definite an- with fear and trembling; repenting, praying, cording to the sanctions of common sense, swer; with some, more time is necessary acting, faith, watching, fasting, fighting, that man, who merges all prospect of a than with others. If, for instance, a man, running, striving, pressing, agonizing to enter ppy immortality in the pursuit of the who has not been blessed with a religious in at the straight gate. What do you think demned by the Holy See. How will you adowy and transitory objects of this life, education, would turn his attention to the of trying to get to heaven on these terms es not act unwisely? It would be well subject of religion, and would wish to ex- I wait for an answer. O, says one, it wil ot to suffer this question to pass unnoticed. amine it before he embraces it; he will cer- not do; I never can stand it; I can not give y brethren, if angels could weep, I am per- tainly require more time to collect the evi- up the world for religion. O, my friend, my aded they would drop a tear for a person dences of Christianity, and become a sound friend, what hast thou said? I know that believer, than he who has been trained to the religion is true, and that, without it, I must But are these the only characters who call contemplation of those earthly evidences be miserable through all eternity; but the But it seems to me that our Savior as-

g valiantly, and conquering his antagonist? and those who should thereafter wish to foloes a single step in the course of righteous- low him, from being turned out of the way ess, ensure a man the prize of glory? If by his cross. To this end, he recommended o, why have we an account of so many, a systematic forethought, conducted on the almost disposed to be a Christian. O, may hose carcasses fell in the wilderness? Why principles of arithmetical calculation. This, o we hear of the apostasy of Judas and my brethren, although it may appear to be emas? And why is the case of the young something new, is, I think, a correct view of an mentioned, who came to our Lord (as the subject. You have been, for some time. appears) with pious intent; who, never- perplexed in making out your reckoning you will have, at the same time, the support neless, went away sorrowful, after he heard about the cross. I will, by the help of God, and your permission, strive to work the sum But wherefore is it, that many, even of for you. But, first of all, let us state it fairly. regret the loss of the world so much as you hose who start for heaven, and make great And, first, God created man, and made him fear, when, in its place, you shall have a retensions to religion, afterward turn back, pure and upright. Gen. i. 27. "So God ke certain disciples spoken of in the gospel, created man, in his own image." Again, heaven, incomparably more valuable than Pontifical subjects are strongly attached to created man, in his own image." Again, when God created man, he endowed him when God created man, he endowed him the riches of both the Indies. Think not the government of the priests; secondly, that the dation of religion will be inleaded at the rebels act under the influence of a foreign to religion will be inleaded to gainst the noblest part of our physical the thorn. We are called apon to religion to religion to religion to religion to religion to religion will be inleaded to gainst the noblest part of our physical the thorn. We are called apon to religion to ost them to follow him, went back, and walked with agency, and entered into covenant with that the duties of religion will be irksome, o more with him? I say, whence is it that him, prohibiting the tree of knowledge as a when you have the spirit of Christ, and en o many act thus? Is it because the preach- test of obedience. "In the day thou eatest joy constant communion with him. Be not rs of salvation have used deception, and, thereof thou shalt surely die." Man broke affrighted at difficulties, when God has promwith enticing words, have made them prose- the covenant of his God, became a sinner, ytes, keeping out of sight the afflictions of and liable to the penalty of the law, which he people of God? We are prepared to was death: "For by one man sin entered example of saints, and may God prosper tate, that a mode of conduct, entirely differ- into the world, and death by sin.' The loss you!—Harris. nt from this, has been pursued, first by of natural life is not the principal thing in-Christ, and then by his ministers. How tended here, but the loss of spiritual life and often did the blessed Jesus, whose kingdom of all title to eternal happiness. In this dewas not of this world—the blessed Jesus, plorable situation God took pity on man, who had dot's trice where to lay his weed and, through free love, sent his Son to die leclare to his disciples the difficulties which for him: "For God so loved the world, that hey would have to surmount in the Chris. he gave his only begotten son, that whosoian course? He assured them that they ever believeth on him should not perish, but have everlasting life." Again, though Christ | ticular mode to be observed in the adminis-And how did St. Paul bear his testimony to is able to save to the uttermost, he saves he same truth, when he affirmed, that all none but "such as come to him:" The will who will live godly in Christ Jesus, shall of God and the will of man must concur in suffer persecution! Nor has any of the in- the salvation of a sinner. "He that believspired characters attempted to keep the suf- eth, and is baptized, shall be saved; and he erings of Christ's people out of sight It that believeth not, shall be damned." Here seek and to save him; but saves him as an

We will now proceed to make our calculation of the cost requisite to complete the the work of the regeneration of the heart, building. And here we stop one minute to tute, afflicted, tormented, they wandered in explain the nature of the Christian salvation. We are not to regard it as an arbitrary caves of the earth." No man, surely, will thing. By this, I would have you to under- sinful desires; and water, being purifying in dare to say, that craft has been used in this stand, that it is impossible but that salva- its nature, is in that respect the proper eleway, by displaying the fairest side of reli- tion should include true holiness, and exclude ment to be used in typifying the regeneragion, while the difficulties have been kept all carnality and sin. God does not require us to perform the duties of religion, merely Let us, then, recur to the inquiry we have to torment us; but, according to the immu- in this respect it properly typifies that grace than civilization." So you are barbarians, Supreme Court of Tennessee; in 1814, Major already made. Why have so many, who tability of his nature, and the eternal fitness which is offered on the same terms to all enlisted under the Captain of their salvation, of things, it is impossible that a man can be classes of mankind—free to the poor, halfdeserted the colors of the cross in so short a happy in the next world, who is not holy time? Have they found out, by an experi- in this. The Christian salvation consists in ence of religion, that it is not worth their imbibing the spirit of Christ, and following be a type of his spiritual Church. Regenerattention? Have they found out, that hell his example. Now, it is said in Holy Writ: ation is the act of initiation into Christ's is a more comfortable place than Jesus Christ "Love not the world, nor the things of the spiritual Church; and baptism being the type the same rights to error as to truth. They describes it? Have they found out, that a world;" "for all that is in the world, the of regeneration, and the visible being a type brand our whole civilization as a work of guilty conscience and a wounded spirit may lust of the flesh, the lust of the eyes, and the easily be borne? Have they found out that pride of life, is not of the Father, but is of fer that the only persons who are fit subjects guage, they are greatly deceived: they end heaven is a trifling toy, not worthy to be the world." From this you may see, that to receive this ordinance are those whose by destroying, at least among the intelligent compared to a few moments of pleasurable to be religious will cost you the world. But sin? I have seen none, who pretend to of what do you mean by that? I mean that for excuses like these, for leaving the paths you are to live in the spirit of separation of religion. Why, then, are we descrited by from the world: I mean that you are to re- death of the Son, and with the sanction of so many, who ran well for a season? Why nounce its false pleasures, its profane joys, the Father; hence baptism, as its type, should mulged for centuries; but the recent affairs did they start at first; or why, having its criminal intrigues; the luxury, the passtarted, did they not hold out to the end? times, the folly, the customs, and the evil It seems to me, my brethren, that since the practices of the world; all that is calculated Holy Ghost. fall, we have lost the balance of our mind to foment the passions, and nourish the disand frequently our passions are too strong soluteness of the world. I would not have for our reason; and, as it was in the days of you to understand that a Christian is to our Savior, so is it now; we hear the word hold no intercourse with the world; but you with joy, but not forming our calculations are, by your example, to give them a notion

those who would be religious, seriously and but if you would be a Christian, you must By the administration of this ordinance in deliberately to weigh the difficulties and suffer persecution. "If any man come unto the names of Father, Son and Holy Ghost, I is not yet quite time for them to come out as 1841, and died April 4 of the same year. dangers, before they embark in his cause; me, and hate not his father, and mother, and lest, after making a profession of religion, wife, and children, and brethren, and sisters, after making a profession of religion, wife, and children, and brethren, and sisters, after making a profession of religion, wife, and children, and brethren, and sisters, after making a profession of religion, wife, and children, and brethren, and sisters, after making a profession of religion, wife, and children, and brethren, and sisters, after making a profession of religion, wife, and children, and brethren, and sisters, after making a profession of religion, wife, and children, and brethren, and sisters, after making a profession of religion, wife, and children, and brethren, and sisters, after making a profession of religion, wife, and children are thought best, and an taught that the great work of regeneration, of which this is but a type, is a work of countries where Romanism predominates. Va., March 29, 1790. At seventeen he gradtion, of which this is but a type, is a work of countries where Romanism predominates. lest, after making a profession of religion, wife, and children, and brethren, and sisters, the Father, Son and Holy Ghost—the Trinity they should expose themselves to contempt, yea, and his own life, also, he can not be my in unity. and bring heavier ruin upon their souls by disciple"—that is, if their opinion come in drawing back to perdition. And this he il- contact with the duties of religion, unless lustrates by a comparison. A man, says he, we disoblige them to obey Christ, we are who acts wisely, before he begins to build a none of his. We may expect, my brethren, sower, or dwelling-house (for, "according that the children of the bondwoman will to the Asiatic manner, battlements were persecute the children of the free. Let me built on the tops of houses, both to take the assure you, that you will have to build the fresh air and to serve for refuge and defence tower of salvation, like the children of Israel against an enemy; it was also used for built the walls of Jerusalem, working with prayer and meditation"), would first sit one hand, and holding the weapon of your down and make an estimate of the expense; warfare in the other. This spirit of perselest, otherwise, embarking in a work for cution will be manifested, under one form which his resources are not sufficient, the or other. Formerly, it bound its victim to unfinished ruins would expose him to con- the stake, or shut him up in prison; but tempt. It is not my design to strain every although persecution no longer takes away part of the compa on; but merely to apply life still it discovers its hatred to the fol-It for the use fo hich it was intended; lowers of Christ in different ways. "I am which was, to give a view of the necessity come," says Christ, "to set a man at variof deep forethought on the subject of re- ance against his father, and the daughter

Is it fancy, or do I perceive the counte- against her mother-in-law: and a man's foes

cross is so great, rather than bear it, I will consent to lie down in everlasting burnings. How will one moment's torment make you see and feel the folly of your choice! Yea, the prospect of hell, when on your dying bed, shall declare your madness and presumption. But, says one, my friend, I am my God help you to be altogether a Christian! What shall I say to turn the scale in favor of religion? Think not that the frowns of the world will be so very terrible, when of an approving conscience, and the love and smiles of Christ. Think not that you will joyful assurance of an inheritance laid up in "in seven I will not leave thee." Take the

Communications.

For the St. Louis Christian Advocate.

There is, perhaps, no one subject connected with Christianity on which more has been said and written, than on the subject of baptism. The point most in question is the parfor this, and some for that particular form, particular form is required to be observed.

present those views to the readers of the Advocate. In doing this I have in view, at present, but one object: namely, to gain inmockings and scourgings; yea, moreover, of given him the means wherewith to raise the formation, and if I am wrong in any partic-

Concerning the ordinance of baptism in itself, I conceive it to be an external sign of which is an internal work wrought by the

This work of regeneration is a work of purification, cleansing the heart from sin and Otherwise, God is dethroned, and our legisrich and poor, free and bond, great and small, purple-robed monarch on his throne.

I conceive the visible Church of Christ to initiation into the visible Church; honce I inhearts have been washed in the blood of the classes, the last remnants of their authority.

Regeneration is the work of the Holy Ghost, performed through the merit of the ister (such being the visible representative of Christ), and in the names of Father, Son and

in the purity of the water I am taught that grace is purifying to the moral man. From the fact that water is free to all,

am taught that grace is also free to all. By the presence of a visible Church, I am

taught of the necessity of the baptism of the

Thus far, I think, I can see the antitype a certain form be observed, I naturally ask, What is represented by the form? and if I find nothing of which it is a type, nor in the Bible any express command for its observ-STUDENT.

the statement. Irondale, Mo., March, 1860.

Perhaps "Student" may enange his views embraced in that covenant have a right to take heed, for a stubborn fact it is.

against her mother, and the daughter-in-law now winding up.

Maxims Lately Avowed by Romish

Under this head, the French correspondent of the New York Observer gives a long letter, from which we make the following ex-

of Bishops, of which I will give you a short analysis; it will be instructive to your

I. The Bishops agree, generally, to represent all the liberal and popular manifestations of our age as a vast conspiracy of evil against good It is, in their opinion, a work by hypocrites, extolled by wicked men; and which would end, if it should succeed, in the destruction of all divine and human laws. These reverend persons can not even understand that men of good sense and faith can have opposite opinions to those of the Pope ests of religion and morals, they answer that this is an impertinence, and a bare-faced impos ture, and that it is impossible to have an honest heart, while professing opinions conare silly declarations or scandalous insults, and nothing more. In being so ready to accuse others of hypocrisy, do not the Bishops leave room to suppose that they are infected with the same vice?

2. Another argument a priori of the prelates is, that the temporal government of the Popes has always been the most moderate, public and private liberty is greater in the people; in a word, that the exercise of the Papal power is the type of good governments. In vain you bring up against these Bishops facts-positive, numerous and striking facts-these facts have no weight with them. The Pope, being the ambassador of God, the Vicar of Jesus Christ upon the earth, must be, necessarily, the best of princes: therefore, he is so. Is this not a that the Pope's own subjects—those who can the best appreciate his temporal authoritydespise and hate it so bitterly that they are only kept in obedience by foreign bayonets. Our Bishops are not at all embarrassed by dence of facts, that the great majority of the July 4th, 1826.

soning rests, is that the Roman Catholic religion is the religion of God-neither more nor less. Doctrines, worship, discipline, rules of penance, the smallest as well as the most important articles, all, without exception, are the expression of the divine will. Romanism contains absolute truth, absolute good, so that what is contrary to it is, of course, wrong and bad. If you reply that your opinion is different, they say that the blind only, or dishonest, can mistake the marks of evidence, of certainty, and of divine protection

divinity is visible to all eyes! tration of this ordinance—some contending Protestantism and philosophy) have no right. to France; afterwards Minister to London; which would disturb the peace of society; 1831. Now, as I have certain views concerning but this is only an exception—a temporary John Quincy Adams was born in Brainthis matter, without presuming to be a necessity. The rule is, that heretics and tree (now Quincy), Mass., July 11, 1767; teacher of others, I respectfully ask leave to other adversaries should be forced to obey, graduated at Harvard College in 1787, and or driven away, or exterminated. A fine studied law. In 1796, he was Minister to make concessions to the disciples of the Professor of Rhetoric in Harvard College; in Reformation and to the Jews in his States.

auricular confession should be sent to prison! 23, 1848. commercial legislation; but, properly speaking, they have no civil or moral legislation; in they enjoy upon your soil.

It would be easy to continue this analysis. Our Popish Bishops openly condemn liberty of the press, saving that it is impious to allow ence by such extravagant ideas and lan-

ims are new. On the contrary, they have of New York; in 1829, Gen. Jackson's Secrebeen, in substance, maintained and proin Central Italy have served as the occasion for calling them forth. The reader, who has attentively observed the events which Thus, in looking over and into the matter, have recently transpired in our own country, will not fail to recognize the above maxims as almost identical, in substance, with those recently promulged, at various meetings, held at different places, to express sympathy taught of the existence of a spiritual Church. for the Pope. The only difference worthy of By baptism into the visible Church, I am | notice is, that, in this country, Bishops, and other ecclesiastics, express their views a little more guardedly than they do in France. It He was inaugurated President, March 4, When we first saw the above, we were struck with the similarity of doctrine and expression in the type, the substance in the shadow; between what the Observer's correspondent ago in this city, under the sanction of Archbishop Kendrick. Whoever read the Shepance, I am led to doubt the correctness of herd of the Valley with attention, will at once recognize an old acquaintance in the

above. With all its smooth speeches and honeyed in reference to the subject of baptism, when pretensions, Romanism was, and is, and is he recollects that baptism is "a seal of the likely over to be, the deadly foe to civil and covenant" as well as "a sign of regeneral religious liberty. Its very nature stands tion." Like most who err on this subject, irreconcilably opposed to these; and wherhe errs by taking a too partial and limited ever it provails these must die-a fact, this, view. As a seal of a covenant, all who are to which the people of this country must

There are twenty banks in Wisconsin died at her residence near Bristol, England, was reared a farmer in Kentucky. In 1808, showed him Protestant villages in the high- able to bring them both at the same time.

The American Presidents. GEORGE WASHINGTON was born at Bride's

Creek, Virginia, February 22, 1732. At the age of nineteen, he was appointed one of the Adjutant Generals of Virginia. In 1754, he joined the expedition of Gen. Braddock, who was killed, when the command devolved on I have in my hands several recent letters | Washington, whose masterly conduct, at the retreat, is celebrated in history. He was soon appointed Commander-in-Chief of the forces of Virginia, and in 1758 led the expedition to Fort Duquesne (Pittsburgh), which

repelled the French from the Western frontier. In 1774, he was sent to the Continental Congress, and in 1775 he was appointed Commander-in-Chief of the American army, and served through the Revolution, refusing to receive any pay, ando nly reimbursements of his expenses. In 1787, he was appointed a delegate to the National Convention for forming the Constitution, and was chosen its President. In 1789, he was unanimously elected President of the United | falo, New York. States, for four years, and unanimously reelected in 1793. He declined a third election, and issued his farewell address. After ated from Bowdoin College in 1824; admitted

Mr. Adams' inauguration, he retired to to legal practice in 1827; elected to the Leg-him."

Mount Vernon, where he died, Dec. 14, 1799, islature in 1829; in 1832, was Speaker of the in the sixty-eighth year of his age. His virtue and patriotism have won for him the 1837, he was elected to the United States imperishable title, throughout the world, of Senate, which office he filled, until he re-"Father of his Country."

Mass, Oct. 30, 1735. Was educated at Harlengaged in several battles. He was elected vard College. In 1775, he was elected to to the Presidency, and inaugurated March the Continental Congress; in 1777, Minister 4, 1853. He is still living. to France, and in 1780, Minister for negothe most intelligent, the most paternal; that tiating a peace with Great Britain. In 1789, he was elected Vice President, and re-elected Pontifical States than anywhere else; that in 1793. In 1794, he was elected President, the governors, magistrates, and judges show and served four years. On the 4th day of more justice and benevolence towards the July, 1826, the aged patriot died in peace, uttering, just before his death, when asked for a sentiment for the day, "Independence

land, Va., April 13, 1743. He entered William and Mary's College in 1760, and in 1767 was admitted to the bar. In 1769, he was elected to the Colonial Legislature, and in 1775 to the Continental Congress, and was wonderful proof? You will perhaps object the author of the Declaration of Independence. In 1779, he was elected Governor of Virginia. In 1784, he was appointed Min- Journal of Health, says: ister to France. In 1789, Washington appointed him Secretary of State. In 1796, he was elected Vice-President, and in 1801, this objection; they reply, first, against evi- President, and re-elected in 1804. He died

> 1775, he was elected to the Legislature of Virginia, and to Congress in 1,75, to the Constitutional Convention in 1787, and for ten years was a leader in Congress till 1797. He was Secretary of State from 1801 to 1808, succeeded to the Presidency in 1809, and was re elected in 1813. Mr. Madison died at his beautiful residence, Montpelier, Va., and his grateful countrymen have styled

land county, Va., April 2, 1759. He left spirit lively, buoyant, and cheerful. No should declare revenge against our sins, William and Mary's College, to join the which invest the Church of Rome. It is a army under Washington, and was engaged light-house placed upon a mountain! Her in the principle battles. In 1780, he was elected to Congress, in 1783 to the United 4. Hence it follows that toleration is an States Senate, and in 1794 he was appointed evil in principle. Truth and good have alone minister to France. In 1799, he was chosen the right to be free; error and evil (read Governor of Virginia; in 1803, again Minister In certain cases, dissenting sects may be sus- in 1807, became Secretary of State. In 1816,

prospect for Protestants! Happily, the the Netherlands; afterwards to Portugal and Emperor of Austria himself is forced to Prussia; in 1803, United States Senator, 1809, Minister to Russia; in 1814, at Ghent, 5. Further, according to our Bishops, the signed the treaty of Peace; in 1815, Minister government ought to oblige the citizens, by to England; was Secretary of State eight laws and penal sentences, to observe the forms years, under Monroe. In 1824, he was of the Romish Church. Thus the person elected President. In 1830, he was elected who should neglect to attend regularly at to Congress, and remained till he died, Feb.

lature is atheistical! Do not quote the ex- haw. South Carolina, March 15, 1767. At ample of America. I read in one of these thirteen, he joined the army, was wounded, Popish articles: "The United States have a and taken prisoner. In 1786, he was admitted to the bar; in 1796, elected to Congress from Tennessee, and in 1797 to the enjoy alike its refreshing influence; and hence this respect, Americans are nearer barbarism Senate; from 1798 to 1804, was Judge of the because you allow to all equal religious lib- General, and captured Pensacola. January erty! The Romanists are not grateful, as 8. 1815, he fought the battle of New Orleans. starved beggar in his rags, as it is to the you perceive, for the full independence which In 1821, Governor of Florida. In 1823, United States Senator from Tennessee, and in 1829, elected President, and in 1832 reelected. He died June 8, 1844.

MARTIN VAN BUREN was born at Kinderhook, N. Y., Dec. 5th, 1782. In 1803 was Attorney General of the State. In 1812, was elected to the State Senate, and in 1815 was appointed Regent of the University; in 1817, re-elected to the Senate. In 1821, he was elected to the United States Senate: Of course no one pretends that these max- re-elected in 1827; in 1828, elected Governor tary of State; in 1831, Minister to England, and in 1832, elected Vice President. He his son, who had walked into an adjoining was elected President in 1836, and is still parlor, "have we any money at all in the

den Sidney College; joined the army in 1791; was appointed Governor of the Northwest have \$22,000 in the Bank of New York, Territory, in 1797, and 1799, its first delegate to Congress. He was Governor of the Mechanics', \$83,000-" "That'll do, that'll Territory of Indiana thirteen years. In do," exclaimed John Jacob, interrupting 1811, he fought the battle of Tippecanoe; in him. "It seems that William can give you a 1813, that of Fort Meiggs, and of the check for your money."-Commercial Bul-Thames. In 1816, he was elected to Congress from Ohio; in 1824, to the Senate; in 1828, Minister to Columbia, South America.

uated with distinction, and studied law. In perity and respectability. There can not be las Longworth, of Cincinnati, Ohio, direct. Williamsburg, Va.

JAMES K. POLK was born in Virginia, in where he resided until he was called to the University of North Carolina in 1818, and was admitted to the bar in 1820. In 1823, he was elected to the Legislature; in 1825, he was elected to Congress; in 1835, elected Speaker of the House, a post he filled for five successive sessions. In 1839 he was elected Governor of Tennessee, and in 1845

on the 15th ult., at the advanced age of 74. entered the United States army. In 1814, est state of physical and moral prosperity. Jesse's "Anecdotes of Dogs"

great battle at Buena Vista; March 4, 1848, tinues: he was inaugurated President, and died in office, July 9, 1850.

MILLARD FILLMORE was born at Summer Hill, Cayuga county, N. Y., January 7, 1800; worked on a farm until he was fifteen learned the trade of a clothier; at nineteen commenced the study of law, teaching school to defray expenses, and in 1823 was admitted to the bar. In 1829, was elected to the Legislature; in 1832, to Congress, in 1836, re-elected; and also in 1838; in 1847, was elected Comptroller of the State, and resigned it for the Vice-Presidency, in 1849. July 9, 1850, on the death of President Taylor, Mr. Fill more became President. He resides in Buf-

FRANKLIN PIERCE was born at Hillsborough, N. H., Nov. 23, 1804. He was graduislature in 1829; in 1832, was Speaker of the House, and in 1833, elected to Congress; in signed in 1842. He went to Mexico as John Adams was born in Braintree, Brigadier General, in 1847, where he was

JAMES BUCHANAN was born in Franklin county, Pa., April 23, 1791. He received a one party makes the water the grave; and classical education, and studied law in Lancaster county, which has since been his home. He was twice elected to the Legislature, and was in Congress from 1820 to 1830. In 1831, Jackson gave him the mission to Russia. On his return, he was elected to the United States Senate, and THOMAS JEFFERSON was born at Gooch- twice re-elected, and in 1845, Mr. Polk ap- him who, without it, must remain dead in pointed him Secretary of State. In 1853, he trespasses and sins. was minister to England. He returned in

> A PROTEST AGAINST EARLY RISING.-Dr. Hall, in the February number of his

cities, count it a saving of time if they can thereof. him "Father of the Constitution."

that he should have his wits about him; that ing the death upon the cross in its true the mind should be fresh and vigorous, the light, and considering the cause of it, we man can say that it is thus with him after a

> steamboat. "The first great recipe for sound, connected, and refreshing sleep, is physical exercise. Toil is the price of sleep.

"We caution parents, particularly, not to allow their children to be waked up of morn- ble and topple before the tempest; but if, in ings; let nature wake them up-she will not the midst of the trial, the cross, "all stained the certain cases, dissenting seed and the trial, the cross, an standard by the government, because to get he was elected President. In 1820, he was do it prematurely; but have a care that they with hallowed blood," rise up before us, all rid of them would require to use violence, re-elected. He died in New York, July 4, go to bed at an early hour; let it be earlier, the weaker motives acquire new strength, up, of themselves, in full time to dress for For it is through the affections and desires breakfast. Being waked up early, and al- that we are drawn away and enticed. But lowed to engage in difficult, or any, studies the cross turns the current of affection in late, and just before retiring, has given the direction of good. We are baptized, many a beautiful and promising child brain- not into a doctrine, nor into a philosophy, fever, or determined ordinary ailments to nor into a propriety, but into a death. We the production of water on the brain."

> ASTOR AND AUDUBON .-- Among the subscribers to Audubon's magnificent work on So we avail ourselves of the benefit of ornithology, the price of which was \$1000 Christ's death, and are then prepared to reper copy, appeared the name of John Jacob ceive the renewing and sanctifying energy Astor. During the progress of the work, of the Spirit. That hymn commencing, the prosecution of which was very expensive, Mr. Audubon, of course, called upon several of his subscribers for payments. It so happened that Mr. Astor (probably that Christ that arrests the sinner. In that he might not be troubled about small matters) was not applied to before the delivery of all the letter-press and plate. Then, how- of the miracle, the wisdom of the teaching, ever, Audubon asked for his thousand dol- the beauty of the example of Christ were all ars; but he was put off with one excuse or another. "Ah, Mr. Audubon," would the bad time; money is very scarce; I have from God, and desire not the knowledge of nothing in bank; I have invested all my his ways. But when the cross is raised, the

At length, the sixth time, Audubon called upon Astor for his thousand dollars. As he was ushered into his presence he found Wm. B. Astor, the son, conversing with the father. No sooner did the rich man see the man of art, than he began: "Ah, Mr. Audubon, so you have come again for your money. Hard times, Mr. Audubon; money very scarce." But just then catching an inquiring look from his son, he changed his tone: "However, Mr. Audubon, I suppose we must let you have some of your money, if possible. William," he added, calling to bank?" "Yes, father," replied the son, supposing he was asked an earnest question pertinent to what they had been talking about when the ornithologist came in, "we \$60,000 in the Merchants'. \$98,400 in the

"PROTESTANTISM AND PROGRESSION."-Un-

1325, he was elected Governor of Virginia, much doubt, we think, that the present Mr. Dallas, however, returned the subjoined and also re-elected to the United States Sen- Emperor is Protestant at heart. The spirit reply: ate, of which he was elected President, pro of Protestantism is strong in the writings of but when I am told that it is important that says is now common in France, and that tem. In 1841 he was elected Vice President; Guizot, Cousin, About, and others. The expectation form he charmed I naturally says is now common in France, and that tem. In 1841 he was elected Vice President; Guizot, Cousin, About, and others. promulged by a paper published a few years and, on the death of Harrison, he succeeded cellent work of the latter on The Roman I can not reconcile the duties of Minister to the Presidency. He now resides near Question," in which Popery and the Popedom were handled with such brilliant sever- Court with those of a commission merchant. ity, is followed up by other writings having I shall not receive the wine, etc. the same object. About has recently pub-1775, and removed to Tennessee in 1806, lished a paper on the Protestants and Romanists of Alsace, France. In his own Presidential chair. He graduated from the inimitable way he says that he had every A friend of mine, while shooting wild fowl reason to suppose that these Protestants, with his brother, was attended by a sagacious being destined to certain damnation, must dog of this breed. In getting near some certainly be a very lawless and terrible set reeds by the side of a river, they threw he was elevated to the Presidency. He died Catholies. In a canton, of which three-fourths the other. After several attempts to bring at his residence in Nashville, June 15, 1849. Of the inhabitants are Protestants, ninety-them both together in his mouth, the dog at GEN. ZACHARY TAYLOR was born in Or- three per cent. of the offenses against the last placed the smaller hat in the larger one,

commanded an expedition against the Brit- They showed him Catholic hamlets, and even ish and Indians on Rock River; and, 1832, towns, in which idleness, drunkenness and was engaged in the Black Hawk War; in misery enjoyed a fraternal reign, notwith-May, 1846, fought the battles of Palo Alto standing that all the women attended mass and Resaca de la Palma; in September, took every day, and the men kept more than a Monterey; in February, 1847, fought the hundred saints' days in the year. He con-"'You see,' said a heretic to me, 'that the

influence of Rome is felt afar off. It may be compared to the sirocco, which blows across the deserts of Africa and throws us upon our backs at Strasburg. It is a happy thing for us that we have found a shelter against the blast from Rome. And, remember this, that if our kings of the sixteenth century had allowed France to become altogether Protestant, it would at this time of day have become infinitely more rich and moral than it is.' This hypothesis so shocked my Catholic pride that I exclaimed to the Protestant, Sir, what you have just said appears to me a monument of hypocrisy, and an ignoble tissue of contradictions.' In this way I shut him up. For, between ourselves, his arguments were not easy to refute; and when you do not feel able to answer a man, the shortest way out of the difficulty is to insult

Baptism Into Death.

Baptism is not a word of mode. That has been sufficiently proved. The essential difference between immersers and pourers may be stated in this question: "Is the water an emblem of the life-giving and purifying Spirit, or is it an emblem of the grave?" All admit that death, burial, and the resurrection to new; ness of life, are implied in baptism. But the physical power of the administrator must, in their opinion, be the representative of the resurrecting Spirit. The other party thinks it best to infer the grave, without any visible symbol, and to make the water the symbol of the Spirit shed forth abundantly, coming down from above, to quicken

There is a higher question than this of May, 1856, and was inaugurated President form. We are baptized into Christ's death. The apostle uses this as an argument "that henceforth we should not serve sin." It is probable that we frequently overlook the sanctifying power of the fact that we are united to him who, dying for sin, condemned "One of the very worst economies of time | sin in the flesh. It is well understood that is that filehed from necessary sleep. The the Spirit sanctifies. But we are to "reckon wholesale but blind commendation of early ourselves dead unto sin." What a motive rising is as mischievous in practice as it is to this do we find in the consideration that errant in theory. Early rising is a crime it was sin which pointed the nail and fixed against the noblest part of our physical the thorn! We are called upon to resist make a journey of a hundred or two miles hand, to yield our members as instruments at night, by steamboat or railway. It is a of unrighteousness unto sin; and, on the ruinous mistake. It never fails to be fol- other, to yield ourselves unto God, and our lowed by a sant of general well-feeling for members as instruments of righteousness. several days after, if, indeed, the man does To aid us in resisting the one persuasion and not return home actually sick, or so near it as following the other, we are reminded that to be unfit for a full attention to his business | we are the professed followers of a dying for a week afterwards. When a man leaves Savior, and that he died for sin. What less home on business, it is always important can be expected of us, then, than that, view-

night on a railroad or on the shelf of a To compromise with sin, is not only to frustrate the grace of God, but to throw con-

tempt upon the cross. We are tempted to the indulgence of unholy passion. Self-respect, fear of consequences, and all similar motives may tremare, indeed, baptized with blood. The heart looks at the atonement; and, "like a man in wrath," stands up and rejects the tempter.

"I saw one hanging on a tree,

is excellent theology. It is the death of death, the love of God offers a higher price for him than "the wages of sin." The power inefficient without his death. Still the sinner might be contented in the serpent-coil of owner of millions observe, "you come at a sin Still the hardened heart might depart softening and reclaiming power of a godly sorrow is produced.

"O, my God, he dies for me; I feel the mortal smart: See him hanging on the tree, A sight that breaks my heart!"

'Jesus Christ hath once suffered for sins, the ust for the unjust, that he might bring us to God" And to people in whom the power of sin is once broken by a believing sight of the cross, an apostle may say, with untold power, through the whole period of their trial, and in the midst of the fiercest temptation, "How shall we that are dead to sin, live any longer therein? Know ye not, that as many of us as were baptized into Christ, were baptized into his death? Let not sin therefore (and surely that word never marked a stronger or more legitimate conclusion), "reign in your mortal bodies, that ye should obey it in the lusts thereof."-Texas C. Ad-

COULD NOT "TAKE THE COMMISSION."-Some time since, Nicholas Longworth, of Cincinnati, shipped to the care of the American minister in London, Mr. Dallas, ten boxes of sparkling Catawba, and requested him to be so very good as to accept one box for his own use, and to turn over the other nine to his wine merchant, with instructions In proportion as France becomes Protest- to sell them for what he thought best, and

Jours, etc. REASONING OF A NEW FOUNDLAND DOG .-

of fellows; but he was astonished to find, on down their hats and crept to the edge of the personal observation, that the heretics were water, where they fired at some birds. far better soldiers, citizens, tax-payers, farm- They soon afterwards sent the dog to bring ers, and business-men than the orthodox their hats, one of which was smaller than ange county, Va., November 24, 1784. He forest laws are committed by Catholics. They pressed it down with his foot, and thus was